2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

tween bundle lines. Some informants thought that these bundles must have originated in different villages because their older people who were living when the tribe occupied two villages had spoken of ceremonial differences between the villages. They believed that these ceremonial differences went back to mythological times when the ceremonies were first taught to the people.

Mandan tribal sacred bundles had these elements in common: each contained objects representing the characters and incidents of the myth; the rites were dramatizations of the sacred myths; there were prescribed rules of behavior when in the presence of the bundle or while it was open; an incense was always burned while the bundle rites were being performed or when the rites were terminated; there were songs and a sacred myth which belonged to the bundle; each bundle included a buffalo skull; the ritualistic lore was secret, and payment must be made to the bundle-owner for a knowledge of the rites; there were fixed rules of inheritance for the sale and transfer of the bundle; tribal sanction of a bundle transfer was at a public feast to which those owning related bundles were invited; feasts were made to the bundle by nonowners as a social obligation; and bundle-owners on occasion would give Bundle Renewal feasts to their own bundles to which were invited those owning important tribal bundles.

The Mandan recognize four seasons which were associated with the spring, summer, autumn, and winter buffalo. Since informants could not agree on any other division of the year, it is highly unlikely that they recognized any other uniform divisions. The year count was important in relating events. Ceremonies were, in general, evenly divided over the year. Ceremonies for success in warfare or doctoring were held at any time. On the other hand, rites relating to agriculture were begun in late winter when the first water birds appeared and were held throughout the summer until the southern flight of these birds had passed. The Okipa was always held during the warmest months, while the Snow Owl, Red Stick, and White Buffalo Cow ceremonies to bring the winter buffalo herds were always held

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

during the coldest months. Table 3 gives the approximate time of the principal tribal ceremonies.

The Mandan attach great significance to the sacred myths associated with the sacred bundles, and informants constantly explained the relationship of one bundle to another in terms of incidents mentioned in these myths. For that reason, the sacred myths belonging to the various bundle rites were recorded as completely as possible and appear in this study in much the same form and detail as they were recorded. It was a customary practice for a Mandan to invite to his lodge one having important tribal bundles and pay him to have the myths related privately. Those having a considerable knowledge of tribal lore were held in high esteem. The sacred myths were considered

TABLE 3

APPROXIMATE TIME AND PURPOSE OF PRINCIPAL TRIBAL CEREMONIES

Approximate Month	Ceremony	Purpose of Ceremony
June to August	Okipa	General tribal welfare Buffalo fertility rites
May	Corn Fertility	To insure good gardens
March to October	Goose Society	Rains and good growing conditions for crops
August to October	Harvest festival	Thanksgiving rites for crops
March to October	Old Woman Who Never Dies	Rain and good growing conditions to insure good gardens
January to January	Old Woman Who Never Dies	Doctoring and warfare
March to October	Corn Pipe	Fertility
September to November	Eagle-trapping rites	To capture eagles
July to September	Eagle-trapping rites	To trap fish
January to January	Eagle-trapping rites	To corral buffaloes
April	Eagle-trapping rites	Success in hunting or warfare
April and November	Big Bird	Warfare Rain
January to January	Small Hawk	Warfare
June to August	Small Hawk	To call buffaloes
December to March	Snow Owl	To call winter buffaloes
January to January	Snow Owl	Warfare
March to October	Snow Owl	Rain
January to January	People Above	Warfare Doctoring
January to January	Shell Robe	Warfare Doctoring
December to March	Red Stick	To call winter buffaloes
December to March	White Buffalo Cow	To call winter buffaloes
January to January	Bear	Doctoring and warfare
March to November	Snake	Rain Doctoring Warfare

3: Will and Spinden E.-5 (1905) 1906
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regular archery contests in which each competitor paid an entrance fee; the object was to see which man could get the most arrows into the air at once.[1]

The women played a game with a large leather ball, ornamented and well made, which they caused to fall alternately on the foot and knee by bouncing. There was also a children's game, called Assé, played with the tip of an antler to the base of which two feathers were attached. The children also played a game with a hoop covered with a number of leather bands, and about a foot in diameter. This hoop was rolled along and they hit it and knocked it down by throwing a pointed stick; the one that struck nearest the center won. In the spring after the break-up, the children used to run along the bank and throw this ring into the water.[2] Catlin also gives an account of sham battles under the leadership of older men in which the boys engaged.

MISCELLANEOUS:—As to the other features of their culture perhaps a few words from Maximilian[3] will give some idea. He says:—"Many of them take a real pleasure in music and painting and are very skillful in both. . . . Their musical instruments are simple. The songs consist of cries uttered from time to time, and broken by louder bursts of joy. These are accompanied by heavy drum blows and the sound of rattles. . . . They discussed with pleasure subjects of the highest order, the universe and its cause together with kindred topics, saying that their own explanation was far from satisfactory. . . . They are very fine orators, and use very impressive figurative language. They like to talk. . . . By nature they are proud and full of ambition. . . . They often are highly sensitive, and some have been known to die of love or from wounded personal pride due to an insult to their honor."

Maximilian also says that they were good story tellers and took great pleasure in relating their myths and legends. They had a sort of literature in the shape of rituals for their elaborate dances, and these were handed down through the medicine men. They paid considerable attention to the stars in their ceremonies but were not students of the heavens, and their calendar was a

[1] Op. cit., vol. I, p. 141. [2] Maximilian: p. 417. [3] Ibid., pp. 404 et seq.

3:Will and Spinden E-5 (1905) 1906
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purely lunar one. Some record was kept of the years, a certain symbol of some distinctive event standing for each year on the record robe, the same system used by the Dakotas. The year was divided as follows:

January	Moon of	seven cold days.
February	" "	the rut of wolves.
March	" "	sore eyes.
April	" "	game; or of the river break-up.
May	" "	sowing; or of flowers.
June	" "	ripe june-berries.
July	" "	ripe choke-cherries.
August	" "	ripe wild plums.
September	" "	ripe corn.
October	" "	the fall of leaves.
November	" "	the freezing rivers.
December	" "	the little cold.

The Mandans were a very liberal and hospitable people, more so than any of their neighbors according to Henry. Food was practically common property in the village. No man could become a chief without much giving of presents, and giving was considered a great honor, the gifts which a man had made being painted on his robe along with his deeds in war. If one expressed a desire for anything it was immediately given to him but a present of equal value was expected in return. In connection with this might be mentioned the custom of taking back a sale; by a return of the purchase price a man might regain anything which he had sold, whenever he wished to.

The hospitality of the Mandans is mentioned by every visitor. Verendrye speaks particularly of his kind reception and says, "Their custom being to feed liberally all who came among them, selling only what was to be taken away."[1] Even their worst enemy when once in their village had nothing to fear and was treated with all kindness. Henry remarked that the Mandans were thieves but never touched any property of a stranger who was a guest in a lodge. They were bound to protect any stranger, even an enemy who might seek refuge in the village.

[1] Op. cit., p. 15.

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

778 Many instruments used by the Whites, especially mathematical, are a great medicine, or charm, in their eyes, because they do not comprehend the use of them. Thus, the Indian women were frequently embarrassed when we looked at them through a telescope, because they believed that we had the power of penetrating their inmost thoughts, and of discovering their past and future actions.

●805 The division of time, especially that of the year into months, is pretty conformable to nature; they count the years by winters, and say so many winters have passed since such an event. They are able to reckon the winters either by numbers, or on their fingers, for their numerals are very complete.

1. The month of the seven cold days, answering to our January.
2. The pairing month—February.
3. The month of weak eyes—March.
4. The month of game. Some call it the month of the wild geese. It is likewise often called the month of the breaking-up of the ice.
5. The month in which maize is sown, or the month of flowers—May.
6. The month of ripe service berries.
7. The month of ripe cherries.
8. The month of ripe plums.
9. The month of ripe maize.
10. The month of the falling leaves.
11. The month in which the rivers freeze.
12. The month of slight frost.

Here and there other names are given to the months, but the above are the most common.

461 224 The chief occupations of the Indians, besides adorning and painting their persons, looking in the glass, smoking, eating, and sleeping, are the chase and war, and these fill up a great part of their time. The principal beast of chase is the buffalo, or, rather, the buffalo cow. The men generally go hunting in a body, on horseback, in order to be the more secure against a superior 492 force of their enemies. The equipments of their horses are much like those of the Blackfeet, and their saddle resembles the Hungarian; though, now, they sometimes obtain saddles from the Whites, which they line and ornament with red and blue cloth. In riding, they never leave hold of their whip, the handle of which is made of wood, and not of elk's horn, as among the more 224 western nations. They never wear spurs. In the summer time, if the herds of buffaloes are dispersed to great distances in the prairie, the chase, of course, requires more time and exertion; but in winter, when they approach the Missouri, and seek shelter in the woods, a great number are

7: Catlin R, E-5 (1832-1840) 1857
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ingly grotesque and amusing, and that part of them which has a relation to the Deluge is harmless and full of interest.

In the centre of the Mandan village is an open, circular area of 150 feet diameter, kept always clear, as a public ground, for the display of all their public feasts, parades, &c. and around it are their wigwams placed as near to each other as they can well stand, their doors facing the centre of this public area.

In the middle of this ground, which is trodden like a hard pavement, is a curb (somewhat like a large hogshead standing on its end) made of planks (and bound with hoops), some eight or nine feet high, which they religiously preserve and protect from year to year, free from mark or scratch, and which they call the "big canoe"—it is undoubtedly a symbolic representation of a part of their traditional history of the Flood; which it is very evident, from this and numerous other features of this grand ceremony, they have in some way or other received, and are here endeavouring to perpetuate by vividly impressing it on the minds of the whole nation. This object of superstition, from its position, as the very centre of the village is the rallying point of the whole nation. To it their devotions are paid on various occasions of feasts and religious exercises during the year; and in this extraordinary scene it was often the nucleus of their mysteries and cruelties, as I shall shortly describe them, and becomes an object worth bearing in mind, and worthy of being understood.

This exciting and appalling scene, then, which is familiarly (and no doubt correctly) called the "Mandan religious ceremony," commences, not on a particular day of the year, (for these people keep no record of days or weeks), but at a particular season, which is designated by the full expansion of the willow leaves under the bank of the river; for according to their tradition, "the twig that the bird brought home was a willow bough, and had full-grown leaves on it," and the bird to which they allude, is the mourning or turtle-dove, which they took great pains to point out to me, as it is often to be seen feeding on the sides of their earth-covered lodges, and which, being, as they call it, a *medicine-bird*, is not to be destroyed or harmed by any one, and even their dogs are instructed not to do it injury.

On the morning on which this strange transaction commenced, I was sitting at breakfast in the house of the Trader, Mr. Kipp, when at sun-rise, we were suddenly startled by the shrieking and screaming of the women, and barking and howling of dogs, as if an enemy were actually storming their village.

"Now we have it!" (exclaimed *mine host*, as he sprang from the table,) the grand ceremony has commenced!—drop your knife and fork, Monsr. and get your sketch-book as soon as possible, that you may lose nothing, for the very moment of *commencing* is as curious as anything else of this strange affair." I seized my sketch-book, and all hands of us were in an instant in front of the medicine-lodge, ready to see and to hear all that was to take place. Groups of women and children were gathered on the tops of